

# BOSTON RECORD

And Religious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS...CONGRESS-STREET, BOSTON, MASS.

NO. 2...VOL. XIII.

FRIDAY, JANUARY 11, 1828.

Terms \$3, in 6 mo. or \$2.50 in adv.

## RELIGIOUS.

### INDICATION OF THE PIETY OF DAVID BEFORE THE MATTER OF URIAH.

Massachusetts. Editors.—I am aware there is great satisfaction in making an important new discovery in any thing of public interest. And if the Bible was as susceptible of emendation as the useful arts of life, we might expect that the enterprising genius of the present age, would soon make for us some wonderful transformations of the sacred volume. But there is a sort of flaming sword around the book of God, pointing every way, & guarding all its pages with the carefulness of omniscience. The ingenuity of man may apply its transforming influence any where else, but this is forbidden ground. The wisdom of God, in the formation of the inspired records, as to matter or manner, submits itself to no earthly tribunal. It only remains for human sagacity to ascertain the fairest principles of interpretation, and then to apply them honestly for the development of divine truth.

It is remarkable, that the Bible takes no pains to defend itself against cavilling, and even the gravity of philosophy sometimes looks with a degree of astonishment, at what it conceives to be the unguarded points of a book of such high claims. And while we may rest assured, that no discoveries will ever prove the Bible unphilosophical, it is doubtless true, that many—very many philosophers will "wonder and perish" in view of its histories, doctrines and revelations.

The Bible is an honest book. It tells truth at all hazards. It never seems, and never in fact attempts to guard itself against the fastidiousness of infidelity. To satisfy an infidel would destroy a Bible. Every point yielded to infidelity is so much lost, and nothing gained, unless it be a point which should in any case be resigned.

I have thought, Gentlemen Editors, that your correspondent *Decision*, from a commendable motive to accommodate David's fall to the taste of objectors to Christianity, has done more injury to truth, than good to that class of persons, for whose benefit he has undertaken to labor. He seems to have fixed his eye upon the position he labors to defend, as a very desirable object; and then his zeal to gain that ground blinds him utterly to the merits, relations, and consequences of his argument. For, if I do not greatly err, his argument triumphant would drag along in its train the ruin of a very dear portion of the inspired records, (hitherto esteemed inspired,) & open a flood-gate of fierce and impetuous waters, before and after which little of value would be left standing upon the fair field of Christian faith and hope.

I shall first attempt to show, that a very considerable portion of David's psalms were written before his fall.

The 18th Psalm and the 22nd chapter of the *Book of Samuel* are the same composition, except only the 1st verse in II. Sam. 22, is historical, fixing the date of the psalm: "And David spake unto the Lord the words of this song, in the day that the Lord had delivered him out of the hands of his enemies, and out of the hand of Saul."

The fact that this psalm is inserted towards the latter end of David's history is an accident altogether independent of its chronological order, or date;—and can never weigh against the express declaration in the preface, or title of the psalm, above recited. It is a distinct species of composition, and might naturally fall in any convenient place by itself, as is the universal practice of biographers. The sacred writer, however, has prefixed a title, that there might be no mistake, as to the occasion, on which it was composed.

Nor is the expression "out of the hands of all his enemies," sufficient to generalize the title, against the influence of the other parts, which are so limiting and specific. As "in the day," or at the time when; "and out of the hands of Saul," or "even out of the hands of Saul." As the persecutions of Saul constituted such a long series of David's afflictions, this title as a whole must be acknowledged as perfectly natural, in application to the specific event of deliverance from those afflictions. Finally, David never composed occasional songs, except upon the spur of an occasion, when he himself was *impassioned* by the event. And all wise poets would do well to follow his example.

I shall conclude, therefore, that the 18th psalm, or which is the same thing, II. Sam. 22d chap. was composed by David, as the title imports, on the event of his deliverance from the persecutions of Saul; which was a long time before the matter of Uriah.

Next I would notice the psalm, which David composed on the occasion of bringing up the Ark of God from the house of Obed-edom to Mount Zion. I Chron. 16: from the 17th to the 26th verse inclusive. "Then on that day David delivered first this psalm, to thank the Lord, into the hand of Asaph and his brethren;—that is, into the hand of the singing choir. That part of this psalm, contained from the 9th verse of this chapter to the 18th inclusive, will be found in the 103d psalm, from verse 1st to 15th inclusive. The remainder, excepting 3 or 4 verses, is the same as the 96th Psalm. This too was composed long time before the matter of Uriah.

We have, therefore, two important selections from the Psalms, the former consisting of 50 verses, the latter of 29, composed and published by David before his fall, as certified by Divine inspiration. And what is quite remarkable, these psalms are among the finest, the most prophetic, and the most sublime, that David ever wrote. They are full of God in all his majesty, and of Messiah in all his glory. I will venture to say, and it is saying little, that the fires of devotion in their most elevated fervors, have been kindled up, and revolved into their largest dimensions, as much by the use of these psalms, as by any other equal portion of the sacred volume.

I pass now from the certain to the probable, the latter of which, in the present instance, is worth nearly as much as the former; and to all candid minds would be equally satisfactory. By the *probable*, I mean the internal structure and marks, certain indubitable historical allusions, by which the dates of such and such psalms are satisfactorily ascertained to have been previous to the matter of Uriah.

First I would notice those psalms, which, besides their internal marks, have titles at their head, professing to fix their dates. The authority of these titles is indeed a little uncertain. The 90th Ps. ascribed to Moses by its title, was probably written at a later age, from the fact, that in the tenth verse, the age of man is fixed at seventy years, whereas in the days of Moses it was greater. But admitting this title to be erroneous, all the rest may be true. The title of the

18th Psalm is true, because it is a part of the text in II. Sam. 22. The titles of Psalms 34, 52, 54, 56, 57, and 59,—each of which determines the date previous to the matter of Uriah,—are probably correct, because they are so well supported by the internal signs. We should naturally determine these Psalms to the same occasions by their titles, to say the least, are strong corroborative testimony. They are so ancient, that their origin cannot be traced. And the probability is, that they were prefixed under the authority of the compiler, or compilers of the Psalms; who must be supposed to have known the occasions on which they were published. I shall, therefore, conclude, that the six Psalms above specified, probably from their titles, and indubitably from their internal marks, were written and published by David before the matter of Uriah.

For reasons equally cogent, I should add to this list, Psalms 7, 9, 11, 16, 17, 22, 24, 31, 35, 59, 68, 109, 140, 141, 142, and several others, as containing most satisfactory internal evidence, that they were published on sundry occasions, previous to David's fall. I could specify those occasions, but as the question at issue does not depend upon such minute examination, and as few readers would have patience to undertake it, I choose to save time and room for other more important purposes.

Now, Gentlemen Editors, whether this proof of dates will be satisfactory to *Decision*, I cannot say. That part which is certified by the pen of inspiration must of course stand indestructible and unimpeachable. It was altogether unnecessary to have gone after the *probable* evidence. A hundredth, or a thousandth part of that which is divinely certified, were sufficient. But it was merely to show the abundant correspondences, that I have adduced that species of testimony. And I moreover affirm, that the *probable* testimony, independent of the certain, would of itself be altogether convincing and satisfactory to me, and I doubt not to most minds. It is of a character which carries along with it irresistible conviction. [To be continued.] ANTIPAS.

For the Boston Recorder.

### THE INDIANS OF THE U. STATES.—No. XII. CHRISTIAN EFFORTS AMONG THEM.

The efforts of the *Methodists* next claim our attention. In 1821 they established a mission among the *Creeks* in Georgia, at Asbury. There they have an interesting and flourishing school, which, it was supposed, would before this, amount to one hundred scholars. They have three stations among the *Cherokees*. One of them is at Riley's, about twelve miles south of Fort Deposit, Alabama, established in 1822. Another is at Ross', P. O., about 100 miles west of Riley's. The location of the third I cannot exactly ascertain. They began their efforts among the *Wyandots* in Ohio, in 1821. Here they have two stations, one at *Upper Sandusky*, the other on the *Canara River*. They have also a station among the *Pottowatomies* on Fox River, Illinois.

The *Protestant Episcopal Church* have had two establishments among the *Indians*—one of them at *Oueda Cattle*, the other at *Green Bay* in the N.W. Territory. At both of these stations there have been regularly ordained missionaries, and schools, but I am not able to say what is their present state. Within a few years, very many of the *Ouedas* have removed from the former to the latter place.

The *Society of Friends* have made some efforts to *civilize* the *Indians*, particularly among the *Wyandots* in Ohio. The *Synod of S. Carolina and Georgia* have an establishment among the *Chickasaws* in Mississippi, at Monroe. The mission family is composed of twelve members and they have in charge a school of fifty or sixty scholars.

The *Cumberland Missionary Society* have also a school among the same tribe, at *Charity Hall* consisting of 20 or 30 members.

The *Western Missionary Society* have a station among the *Chippewas* in the N. W. Territory, at the *Saut de St. Marie*. This is an important position for missionary operations, as it is in the midst of a numerous and interesting tribe. The *Chippewas* extend from Montreal to the Rocky Mountains, and are twenty thousand in number—all speaking the same language.

This survey gives, it is believed, a correct view as far as the circumstances of the case would admit, of the most important missionary stations among the *Indians* in the United States; although it is probable some smaller ones have not been noticed. My next topic of inquiry is, what has thus far been the effect of these efforts on the social, civil and religious character of the *Indians*? 1st. The effect on their *Social and Civil* character. Commencing with the confederated nations of New York, we find that much has actually been accomplished towards advancing them to the desired state of civilization. No tribes in our country, have been more exposed to the corrupt influence of unprincipled and abandoned whites, and none probably have been reduced to a more degraded and apparently hopeless condition. Only four of the six confederate nations remain in N. York. "They are supplied with implements of husbandry by the U. S. Agent, and many of them have made valuable improvements in agriculture, manufactures, and the mechanic arts, and in their dwellings and style of living. Some of them are possessors of considerable property in cattle and in other stock, and in the products of their farms. They have since the year 1817 made extensive improvements in their farms by clearing the land, building fences, &c. and a spirit of industry and ambition is evidently rising and spreading among them." Many of them have, through the exertions of the missionaries, made very considerable advances in the common branches of knowledge, so as to become qualified as teachers of schools, and some of them as preachers.

The *Seneca* tribe, which in years past has been sunk almost to the lowest depths of degradation, is now rapidly advancing to a state of civilization. The *Missionary* there writes as follows:—"We must judge of the improvement of any people by comparing the present with the past. Well do the older settlers of this region remember the time, when these *Indians*, almost to a man, were in the habit of visiting the village of *Buffalo* and exchanging their skins and bags of beans for the *bauch*, hunger compelled them to eat about for something to satisfy their cravings, they have often been seen to pluck up the very offals of the street and devour them greedily. That which had died of itself was seldom refused on such occasions. It was handed down from father to son that drunkenness was no crime but a virtue. Desertion of wives and children, contentions and murders were frequent. Now, it may be said that

The *Seneca* tribe, which in years past has been sunk almost to the lowest depths of degradation, is now rapidly advancing to a state of civilization. The *Missionary* there writes as follows:—"We must judge of the improvement of any people by comparing the present with the past. Well do the older settlers of this region remember the time, when these *Indians*, almost to a man, were in the habit of visiting the village of *Buffalo* and exchanging their skins and bags of beans for the *bauch*, hunger compelled them to eat about for something to satisfy their cravings, they have often been seen to pluck up the very offals of the street and devour them greedily. That which had died of itself was seldom refused on such occasions. It was handed down from father to son that drunkenness was no crime but a virtue. Desertion of wives and children, contentions and murders were frequent. Now, it may be said that

The *Seneca* tribe, which in years past has been sunk almost to the lowest depths of degradation, is now rapidly advancing to a state of civilization. The *Missionary* there writes as follows:—"We must judge of the improvement of any people by comparing the present with the past. Well do the older settlers of this region remember the time, when these *Indians*, almost to a man, were in the habit of visiting the village of *Buffalo* and exchanging their skins and bags of beans for the *bauch*, hunger compelled them to eat about for something to satisfy their cravings, they have often been seen to pluck up the very offals of the street and devour them greedily. That which had died of itself was seldom refused on such occasions. It was handed down from father to son that drunkenness was no crime but a virtue. Desertion of wives and children, contentions and murders were frequent. Now, it may be said that

all the families have abundant means of supporting themselves comfortably. Many have to spare, and now carry their surplus produce to market and either sell it for money or exchange it for family supplies and implements of husbandry. Intoxication is comparatively unfrequent. It is true there are some wretched creatures who will drink at every opportunity, but, alas! it is true even of our own citizens; and to me it is not improbable that in an aggregate amount of persons addicted to intemperate drinking within the county, the comparative sobriety of the *Indians* would not materially suffer.—Among those families which have declared in favor of Christian institutions a great improvement, in regard to order and cleanliness of person, dress, and style of living is apparent. Indeed, union, affection, and peace, spread their happy influence over families where before they were wholly unknown." I quote thus largely from this interesting letter, because it relates to a tribe of *Indians* whose case has appeared perhaps more hopeless, than that of almost any other. Will it be said in view of such facts that the project for improving the *Indians* is a visionary one? BRAINERD.

[To be continued.]

## BIOGRAPHY.

### FISK AT ANDOVER.

From Bond's Memoir.

An intimate friend of Mr. Fisk, speaking of their mutual intercourse, has said: "I rarely knew of an occasion, when it was necessary to give him any thing like a reproof. But once when sitting in my room with the door open, I heard him, as he came from the lecture room, talking quite earnestly and saying, 'I was provoked with brother \* \* \* because he continued to speak, after the Professor had given his opinion.' I called to him by name, he replied, 'What do you want?' I said, 'The sun will go down by and by.' He answered, 'Very well.' In about fifteen minutes he came into my room with an honest and affectionate smile, took me by the hand, and said, 'I am ready now to have the sun go down.' This instance serves to show, with what spirit he received a reproof, and how readily he profited by it. There was no kindness in him, as a reproving hint. And he enjoined it upon all his intimate associates, as a pledge of Christian friendship, that they should frankly tell him of every fault, and every impropriety of deportment, which they at any time should detect in him. The same kind service he was careful to perform, as a matter of duty, as well as Christian faithfulness.

From the observations which have been made respecting the religious intercourse of Mr. Fisk, with the members of the Seminary, it must not be inferred, that there was about him any thing which savored of religious austerity, or of that excessive reserve which repels familiarity. On the contrary he was remarkably affable and familiar. The modest child might feel free to approach him, and would be sure to meet from him the unaffected expression of kindness. During intervals of relaxation from the engagements of the study and the closet, he was always cheerful, occasionally humorous, & indulged an agreeable "flow of soul," which rendered him a very pleasant companion. It was a source of regret to him, that he did not exhibit an example of more gravity; though it was seldom that any thing appeared in him inconsistent with the deportment of an exemplary follower of Jesus. They who enjoyed the privilege of intimate acquaintance with him, will never forget how they "took sweet counsel together, and walked unto the house of God in company."

His intercourse with the Professors of the Seminary was uniformly modest and respectful. He went to them, as one would go to his father, for the counsel which their experience might enable them to give; and though in matters of faith he called no man Rabbi, yet he used to express much confidence in their judgment, and profited by their advice in cases, where he was not fully satisfied respecting the expediency of any measure, or the path of duty. He greatly endeared himself to them, and they had a high respect for his character as a Christian, and a man.

One of them has remarked concerning him, that "he was very ardent in the pursuit of knowledge, and in his religious duties. But his ardor was tempered with great sobriety and judgment. He was attentive to the laws and regulations of the Seminary, and suffered nothing to divert him from his appropriate business and duties, as a theological student. To every subject, which came under consideration, he brought strong excitement, and vigorous effort of mind.

He made visible advances in piety from year to year, and felt it to be indispensable to have his growth in grace no less evident, than his progress in knowledge. Sensible of his failings, he pursued no object with more zeal, than the difficult work of correcting them. He received aid from us in a most dutiful manner; and regarded those as his best friends, who most plainly reminded him of his faults, for the purpose of helping him to avoid them. He was so pious and exemplary,—so prudent and amiable,—that his influence was great over the minds of his fellow students. They were conversant with one so wakeful, could hardly indulge in heaviness.—His influence was permanent,—rather greater, after he was gone, over those who remembered him, than, at the time, over those who were more intimate with him. The familiarity became less apparent, and the sanctity more.

One thing more worthy of special notice, is the valuable habit he formed, of *uniting Christian action with study and devotion*. I might enlarge here, but it is presumed this trait in his character will not be overlooked in the account that will be given of his life.

Such is the expression of esteem cheerfully contributed by one of his beloved instructors at Andover; and it is what each of them doubtless would subscribe to, as they all stood equally high in his estimation, and he probably did in theirs. In every concern of importance Mr. Fisk solicited counsel and advice from those whose age, experience, and judgment claimed, as he thought, his confidence. Among his advisers may be mentioned in particular his former pastor, Rev. Dr. Packard, the Professors of the Seminary at Andover, and members of the Prudential Committee of the Board of Missions. Others were consulted by him, as opportunity occurred. Many of his letters were written for the purpose of eliciting the views and advice of his correspondents on points, where he hesitated to rely implicitly on the decisions of his own judgment.—This habit originated not in the want of mental decision or independence, but in a strong desire to be kept invariably in the path of duty.

While a member of the Theological Seminary, Mr. Fisk devised and executed plans for doing good, not only to his fellow-students, and to the students in the Academy, and the inhabitants of the town, but to the people in a number of the adjacent towns. His great efforts were directed to the religious improvement of young people. To gain access to them he proposed the formation of Bible classes in a number of the neighboring societies. His plan being approved by the respective pastors, he engaged in it with zeal, and pursued it with success.

When his regular engagements would admit, it was a common thing with Mr. F. to walk from six to ten miles, for the purpose of attending a religious meeting; and if there were some humble cottage on or near his way, he would not fail to call; for he loved to preach the gospel to the poor. At the almshouse in A., having obtained permission, he commenced, and regularly attended, when practicable, a religious service on Sabbath evening. His services were always gratefully received. In his intercourse with the surrounding community he was so judicious and conciliating, that he was uncommonly popular, and in his plans successful. His praise still lingers in those churches, where the influence of his benevolent zeal and labors was so happily felt.

In concluding this chapter, the attention of the reader will be called more particularly to the devotional habits of Mr. F.—his intercourse with God. He was eminently a man of prayer. He spent much time in secret devotion and meditation. On the Sabbath, particularly, his soul seemed to be drawn so near to God and heaven, that it cost a reluctant effort to bring back his mind to the business of this life. He was always careful to avoid all study, reading and conversation, that did not tend directly to aid devotion.—Prayer and praise, and benevolent labors, constituted his uniform employment on the day of sacred rest.

A species of prayer frequent with him, and which he inculcated much on others, was intercession. If he wrote a letter to a friend, he observed a season of secret prayer for that friend. And on receiving a letter, he had no sooner broken the seal, than he repaired to his closet, where not unfrequently he would remain a long time.

It was the practice of Mr. Fisk in his devotional meditations and reflections to direct his attention, at the time, to some specific subject; some question of duty, some besetting sin, some plan of usefulness, the evidences he had of personal piety, &c. He kept distinct journals, in which he recorded his feelings and reflections on particular subjects and inquiries. Copious extracts will be given from three of his journals, which related to different topics of meditation and research.

## TRACTS.

For the Boston Recorder.

Concord, N. H. Nov. 16th, 1827.

Mr. O. Eastman, Secretary of the American Tract Society, Boston.

DEAR SIR,—The second object in the above remarks was, to lay a foundation for the following calculations.

The towns included in the above estimate contained a population, in 1820, of 44,000, now about 50,000. The Tracts circulated among this population amount to 422,000 pages. To supply N. Hampshire with Tracts in the same proportion would require 2,350,000 pages; to supply New-England, 12,600,000; and the United States, more than 100,000,000 pages.

By a suitable effort made by one or two active and persevering agents in each of the states, might not this amount be put in circulation by the close of another year, and a sufficient sum be raised in addition to defray the expense of the agencies? And what would be the result? The American Tract Society would need to increase their printing establishment fourfold; and one fourth of the amount printed, or an equal quantity to what was printed during the year which ended in June 1827, would be at the disposal of the Institution and its branches, for gratuitous distribution—36,000,000 pages of the excellent, well adapted publications of the American Tract Society, in the hands of benevolent men for gratuitous distribution among the destitute, the benighted inhabitants of this and other countries. And three times the same amount circulated by means of auxiliary societies in the cities, the towns and the villages of our land. Let any one calculate on the probable results of such an augmentation of strength to the Tract cause, and then decide whether the object is worth the effort.

But possibly some may suppose that such a supply would be more than adequate to the wants of our country. The fact, however, is far otherwise. The amount mentioned furnishes but little more than a single Tract of 8 pages to each individual, and less than a Tract of 16 pages to each of the reading portion of our inhabitants. And I have had occasion to notice what I consider an important fact, that in places where your Tracts have been the most generally circulated and read, they are the most eagerly sought, and the deepest interest is taken in their distribution. This fact establishes a position which is doubtless correct, that these publications are not yet sufficiently known, to have their character duly and generally appreciated; and it also authorizes the expectation, that their greater circulation will only increase the demand. And though this demand will not be increased indefinitely, yet the extent may be illustrated by another fact. In three towns in this vicinity, containing less than 5,500 inhabitants, towns included in the foregoing estimate, where Tract Societies have existed for a long time, and where the character of your Tracts was known, the sum recently raised by annual subscription is \$135.13, and the Tracts received back 126,687 pages; and still benevolent individuals there purchased more than those of most other towns. Taking the above, therefore, as the basis of a calculation we shall find, that the State of New Hampshire to be equally supplied would require about 6,500,000, and the United States 276,000,000 pages.

But the benevolent mind is lost in contemplating a field of immeasurable extent, still lying before it; and facts and calculations like these present an accumulation of motives to activity and zeal in the cause. Those engaged in this cause, will go forward firm in the belief that God is sanctioning this as one, and that not the least important, among the methods for diffusing his truth; and they will never expect or wish that the work shall be ended, until the light of truth in all the fulgure of millennial glory shall pervade the earth. Yours, J. W. SHEPARD.

## CONVERSION OF A PROFANE SAILOR, BY MEANS OF A TRACT.

[Communicated by a Student in the Theological Seminary at Andover.]

I lately had a very interesting interview with a sailor, who was hopefully converted a little more than a year ago; and I communicate the same to you, as showing the usefulness of Tracts to that class of our fellow-men. About two years and a half since, this Sailor, though he had become so wicked that few would employ him, was engaged for an eighteen months' voyage. Just before sailing, he walked out one evening with a number of his companions, and passing the Beth-el Flag, they concluded to stop. After sermon, the preacher gave them some Tracts, which they took without thinking or caring what they contained. They carried them to the ship, and soon after set sail.

After having been some months at sea, this man, as he was walking the deck, feeling somewhat melancholy, concluded he would look at what melancholy had been given him. He did so, and conviction seized his mind. He knew not what was the matter. He had never felt so before. He could not rest; and in this state he continued waiting for the end of his voyage, that he might return home, and find some one to tell him what he must do to be saved. He broke off his habits of profaneness and open impiety, and thus remained till he arrived at port; soon after which he trusts the Lord Jesus Christ took possession of his soul.

He has since made one voyage, during which he established a prayer meeting on board, and won over a number to attend it, two of whom hopefully experienced religion; and all disorder was banished from his ship. Speaking of some seasons he had enjoyed since he experienced a change, he mentioned one in particular, which he had, during his last voyage, while reading the Tract, "Memoir of Harriet Newell" (No. 179.) He said it seemed to him his soul was wrapped up in Christ. I shall never forget the expression, nor the manner of his relating it. He attended a social prayer meeting with us, where a few of us met together. He led in prayer, and he seemed like one indeed taught of God. After attending prayers in our chapel, he remarked of the one which he had made a good prayer, but I hoped he would remember before God the case of poor Sailors, as well as others." [Am. Tract Mag.]

## FOREIGN MISSIONS.

### BURMAN MISSION.

The American Baptist Magazine for this month contains some brief extracts from Mr. Wade's Journal of the last year. He is now at Amherst, the new settlement commenced by the English. It appears that a new convert, Mah Loon-bya, who for a considerable time had stood as a candidate, was baptized on the 20th of May. Another hopeful inquirer, Ka-Myat too, had for two or three months been regular in his attendance on the preaching of the gospel. He professes to be very desirous of considering the Christian religion, and has broken off from several vices to which he had been addicted. Mrs. Wade had begun a female school, and in May last had 14 pupils, whose parents solicited that they might be received. They learn to read, to use the needle, and receive religious instruction. Mah-men-lay is her assistant, and Dr. Judson contributes to their religious benefit by praying with them every evening in their own language.—Their parents make no objection to the means used for their best interest. Mr. Boardman, by the brethren's advice, is building a small bamboo house in Mau-la-ming, 25 miles from Amherst, on the same river, that there may be two Missionary stations, and a frequent intercourse. The native population of Mau-la-ming is 20,000. A year since it had no inhabitants. Sir Archibald Campbell has presented the Mission a large and beautiful spot of ground, a mile south of the military cantonments, where Mr. B. is erecting a house. He remarks, "We feel more than we have ever felt, that we have reached the scene of our future labors." The death of Dr. Judson's little daughter Maria is mentioned with much affectionate sympathy. Dr. Price is at Ava, and has established a School for the instruction of Burman youth of the first families. He has nine scholars, five of whom are sent by the King.—Two boys, both of noble parents, daily read the Bible in English, and have copied the map of the world.—Christian Watchman.

### BURMAN MISSION.

Letter from Rev. Dr. Judson to Rev. Mr. Sharp, dated Amherst, May, 5, 1827.

MY DEAR SIR,—You are doubtless acquainted with the measures we have taken, in regard to the formation of a new mission station at this place.

The final disposal of the ceded provinces on this coast, is still rather uncertain, the question having been referred to the decision of the Court of Directors. But it is generally understood, that the Burmese government has behaved so ill, since the war, in not complying with the terms of the treaty, and in giving the Envoy, Mr. Crawford, a most ungracious reception at court, that these provinces cannot be restored to their former masters; and that the difficulty attending their erection into an independent principality, or transferring them to any neighbouring power, will render their final retention necessary, though the British Government uniformly profess their reluctance to extend their Indian territories.

The fate of this port is still more dubious, in consequence of Sir Archibald Campbell's having fixed his head quarters at Mau-la-ming, twenty-five miles up the river, and of the uncertainty whether Mr. Crawford or any person interested in the prosperity of Amherst, will be placed in civil charge here.

When I first determined on settling here, it was understood, that all the heads of government were unanimous in the purpose of making this the capital of the ceded provinces; but an unhappy misunderstanding took place; and though this is admitted to be the most pleasant place, the most salubrious, the most central, the best, and indeed the only port, (for ships cannot go up the river,) Sir Archibald pronounced Mau-la-ming the best military station, and the whole tide of Burmese emigration has flowed thither.

On brother Wade's arrival, and my return from Ava, as we had a house here which Mrs. Judson had begun, we continued to occupy it, and wait for the openings of Providence. On brother Boardman's arrival, he had occasion to go up to Mau-la-ming, to obtain medical assistance for Mrs. B., and according to an arrangement we have made, he will probably remain there for the present. Sir Archibald has repeat-



edly offered us ground for a mission station; and we are pleased with having a footpath both places, that we may, with greater facility occupy that which will become the permanent seat of government, or perhaps both, if the native population of both and other circumstances shall appear to warrant such a division of our strength.

The expense of building such a house, as our present necessities require, is not large. We have expended about three hundred dollars in Amherst, and have sufficient accommodation for myself and brother Wade's family, besides a commodious apartment for the female school. And even this appropriation has not been made from the funds furnished from America, but from donations made us for the express purpose of building. Since the close of the war, I have been able, from money paid me by the British government, presents lately made me at Ava, and donations to the mission, to pay into the funds of the Board, above \$4000, which, after deducting such expenses as our regulations allow, (together with the last donation from Madras,) I have remitted to Mr. Pearce of Calcutta.

The long interruption of our missionary work, occasioned by our troubles at Ava, the domestic calamities which have since overwhelmed me in quick succession, and the hitherto unfavorable circumstances of Amherst, have operated to prevent my returning with much ardor to my usual occupations. I am, however, endeavoring to do a little. We have a small assembly of twenty-five or thirty, on Lord's days; and our daily family worship is not unfrequently attended by a few inquirers.

Three only of the Rangoon converts are now with us. The rest are dead or scattered in different parts of the country. So far as I have been able to ascertain the circumstances of those who died in my absence, and those who still remain, I believe, that, with the exception of two, who were excluded from the church in Rangoon, for neglecting to attend worship, none of the baptized have disgraced their holy profession. I do not of course speak of two or three cases which required temporary church discipline.

Among the lately went on a mission to Mergui, (Bike), the place of his former residence, where he has set up Christian worship, and has, he writes me, several inquirers.

I commend my sorrows to your sympathetic remembrance, and begging an interest in your prayers, remain, my dear Sir,

Yours faithfully, A. JUDSON.

#### AMERICAN BOARD OF MISSIONS.

From the Missionary Herald.  
The American Board of Commissioners for Foreign Missions was incorporated in the year 1812. It now consists of 67 Members, residing in different parts of the Union. Twenty-nine are laymen. Of the clergymen, thirteen are Presidents of colleges, and six are Professors in Theological Seminaries. Of Corresponding Members, there are in this country, nine; and in foreign countries, twelve. The number of Honorary Members, constituted such by the payment of fifty dollars, is eleven, and one hundred dollars, (laymen), is 285. The executive business of the Board is performed by a committee, called the Prudential Committee, consisting of five persons, two Secretaries, a Treasurer, and traveling Agents varying in number according to circumstances.

**Prudential Committee.**—Hon. William Reed, Rev. Leonard Woods, D. D., Jeremiah Everts, Esq., Hon. Samuel Hubbard, LL. D., Rev. Warren Fay.  
The Prudential Committee give directions in respect to the more important correspondence; authorize expenditures; examine the Treasurer's accounts; appoint missionaries, assistant missionaries, and agents; and receive reports of labor; receive reports from the Secretaries, Treasurers, missionaries, and agents; and once a year make a report to the Board of their own proceedings, and of the general state and prospects of the missions.

**Correspondence.**—Jeremiah Everts, Esq., Corresponding Secretary, Rev. Rufus Anderson, Assistant Secretary.  
The correspondence, foreign and domestic, the editing of the Missionary Herald, the preparation of the Annual Report of Missionary papers, of Instructions to Missionaries, and of other public documents—the general superintendence of the missions abroad, and of Auxiliary Societies at home—the direction of Agents—the obtaining of information, which shall lead to the enlargement of the existing missions, and the establishment of new missions—the occasional attendance at anniversaries of Auxiliaries—and the constant, necessary, and desirable personal intercourse with friends of missions from all parts of the country—render the duties of this department exceedingly laborious, and beyond the power of two men adequately to perform.

The Prudential Committee, therefore, obtained the services of Mr. David Greene, for the past year, with special reference to the domestic correspondence, and the correspondence with missionaries among the Indians. Mr. Greene is now on a tour of inspection to the missions among the Indians, and particularly the missions formerly under the care of the United Foreign Missionary Society, which have never yet been visited by any one connected with the Executive of the Board. This tour will occupy about eight months, and will embrace a circuit of not less than 5,000 miles.—When at the farthest station westward, Mr. Greene will be more than half way from Boston to the Pacific Ocean.

**Treasury.**—Henry Hill, Esq., Treasurer, William Ropes, Esq., Auditor.

It may be proper to remark here, as a reason why the collections of Associations, the contributions at the Monthly Concert, and the donations of individuals, should generally be remitted through the large channels opened by the Auxiliary Societies,—that the duty of the Treasurer is likely to become so great, that the Treasurer will not have time for the more important duties of his department. The correspondence in relation to the pecuniary concerns of the Board, the purchase of supplies for the several stations, the directions for sending the Missionary Herald and the Reports of the Board to societies and donors, the sending of publications to the missionaries and to foreign correspondents, the preparation and correction in the press of the monthly lists of donations, with various other duties,—devolve on the Treasurer; and it is necessary that he be able to perform all of them.

**Agents.**—The Rev. George Cowles, mentioned in the last year as Permanent Agent, after a laborious, faithful, and successful discharge of the duties of his agency for about two years, was obliged, by ill health, in the course of the past year, to retire from his office.

The Rev. Richard Brown, at the recommendation and with the cordial approbation of many clergymen in the vicinity of Pittsburgh, Pa., where he has been employed for the year past, has been appointed Permanent Agent for that part of the country.

Other agents are also employed, as they can be obtained, or are demanded, to organize new Associations and Auxiliaries, or to visit and encourage those which have heretofore been organized.

It is expected that, during the present year, a sufficient number of agents will be obtainable to visit many of the Associations in New England, and considerably to extend the organization of Associations in New York and other Middle States. From almost every section of the country, their aid is solicited; and wherever they have labored, the intelligent and benevolent have been found to express a high opinion of their good influence, as well as regard to religion in general, as to missions in particular.

**Associations and Auxiliaries.**—Within little more than four years past, that is, since the proposal of a Plan for Systematic Charity in the Missionary Herald for November 1823, Associations and Auxiliary Societies, in accordance with that plan, have been organized to a considerable extent, as appears by an examination of notices of their formation in the four last volumes of this work.

Associations in Maine,	No. of No. of	No. of No. of
New Hampshire,	40	43
Vermont,	73	72
Massachusetts,	80	76
Connecticut,	180	176
New York,	127	131
New Jersey,	57	55
Pennsylvania,	31	17
Ohio,	54	16
Virginia,	76	32
	7	4

Whole number of Associations, 725 692 1,317  
In about 100 ecclesiastical societies, or parishes, situated chiefly in Pennsylvania and Ohio, gentlemen and ladies have been associated under one constitution, but have Col-

lectors of both sexes appointed. The officers of these Associations being gentlemen, the Associations are reckoned in the first of the above columns.

The 1,317 Associations are embodied in 58 Auxiliaries, embracing, on an average, about 23 Associations each.—Of these Auxiliaries, 54 contributed, during the year ending September 1st, nearly 44,000 dollars. A number have increased their remittances every year since their organization.

**Receipts and Expenditures.**—The Receipts of the Board during the year ending Sept. 1, 1827, were \$88,341 89. The Expenditures were \$104,430 20. The receipts came chiefly through the channels of Associations and other Societies of various names, and the Monthly Concert.—We have gone over the lists of donations published in the last volume, and have ascertained that the remittances from Monthly Concerts, during the year, exceed \$9,000, which is somewhat more than one-tenth of the whole amount of the receipts. The remittances from Associations, as has been already stated, were nearly \$44,000. The contributions of other Societies have not been estimated; nor have the donations made directly to the Board by individuals.

**Publications.**—Nothing will develop and sustain the missionary spirit in the churches, except the blessing of God on the constant circulation of missionary intelligence. The Prudential Committee have not been unmindful of this fact. They have printed, during the past year, and to a great extent have circulated, either among purchasers, or gratuitously, as follows:

The Missionary Herald, vol. xxiii, 13,000 copies.

The Annual Report, [17th], 2,000 do.

Dr. Griffin's Sermon before the Board, 1000 do.

Missionary Papers, 38,500 do.

#### MISSIONS CONTEMPLATED.

The spontaneous efforts, which have lately been commenced, to increase the annual receipts of the Board, (see vol. xxiii, p. 361.) in connection with the urgent necessities of a world lying in wickedness, and the promising openings which are every where to be seen in fields of extensive usefulness, make the duty of the Board to enlarge its operations. This they have resolved, with the divine assistance and the co-operation of the churches, to do.

Most of the existing missions need enlargement. The countries round the Mediterranean, afford special inducements. Many new stations in those countries might be occupied, with the latest prospect of exerting a powerful Christian influence. From Bombay, there is a call for more missionaries. The Indian missions require the labors of more evangelists.—Two new missions are projected, and incipient measures have been taken with respect to them.

**Western Africa.**—It is contemplated to employ men of color, the descendants of Africa, in a mission to some one or more of these tribes. One man, who has been some time in the ministry, and who is very strongly recommended, has already been engaged. Others will be sought for the service.

**North-West Coast.**—The tribes of Indians, for whom the contemplated mission is designed, live westward of the Rocky Mountains, and north of California. The following paragraph, which accompanies the remarks just referred to, is submitted to the special attention of those who are qualified for missionary service.

"Looking to Jesus the Author and Finisher of our Faith, and considering the peculiar duties and obligations of the age, the Committee feel prepared to say that no man, who possesses suitable qualifications to go forth as a preacher of the Gospel to the heathen, need hesitate a moment lest his services should not be needed. Every such man is bound solemnly to consider, in what place it is the pleasure of the Lord that he should live and labor; and should he feel moved to offer himself for the missionary work, he will next make the matter a subject of prayer and of solemn consultation with judicious Christian friends, who are well acquainted with his character."

**Greek Youths.**—Of the 11 Greek youths sent to this country to be educated under the care, and at the expense of the Board, Nicholas Vassilopoulos died the last year at Monson at the age of 22, and Photius Kavoulas, after a residence in the United States of four years, sailed for Malta in June. Four of the others are members of Yale College, four are at Amherst in different stages of their education, and one is at Monson. Several of these youths will be distinguished scholars.

#### SUMMARY.

A summary view of the missions under the care of the American Board, presents us with forty-one stations, occupied either in countries where the Gospel has not before been proclaimed, or where it had been obscured and perverted by the corruptions of declining ages. At these stations, laborers are employed in the numbers and proportions stated in the following table.

Ministers of the Gospel, (in the survey called)	
Missionaries, (besides one who is also a clergyman.)	41
Physicians, (besides one who is also a clergyman.)	4
Teachers,	27
Printers,	3
Farmers,	17
Mechanics,	6
Females, married and unmarried,	102

Whole number, 200  
Several of the clergymen acquired, before leaving this country, a considerable knowledge of the medical and surgical arts. One, who is enumerated among the physicians, is also a licensed preacher, and all are employed more or less in the business of instruction. A few of the teachers have received license to preach the Gospel.

The number of pupils in the schools connected with the stations, is not less than 20,000; and about 500 native teachers are employed in them.—Not far from 200 persons have been received into the mission churches.

The missionaries will employ the press, during the present year, for the dissemination of knowledge in native languages;—the Maharratta, Tamil, Italian, Greek, Armenian, Arabic, Hawaiian, Choctaw, and Cherokee. The Hawaiian and Choctaw languages they were the first to reduce to writing, and the same is true of the Cherokee, as far as the English alphabet is used: the syllabic alphabet was the invention of a Cherokee. Presses are owned and employed by the missions at Bombay, in Ceylon, in Western Asia, and at the Sandwich Islands. The printing for the Choctaws has been executed in Ohio. Among the Cherokees, the printing for the mission will be performed at a press belonging to the Cherokee government.

We have not the means of exactly estimating the amount of printing in the several missions. The following table may be regarded as exhibiting a near approximation to accuracy.

At Bombay, in the Maharratta language, previous to 1827;	
general size, 8vo, average number of pages in a copy, 47;—	
Number of copies,	181,210
For the mission,	25,500—206,710
At Malta, previous to 1826;—In Modern Greek; 12mo and 18mo; average number of pages 26; for the mission,	60,200
For London Missionary Society; average number of pages 254,	2,000
In Italian; average number of pages 29; 12mo and 18mo,	27,900
In Greek-Turkish,	430—89,650
At the Sandwich Islands, in Hawaiian, previous to 1827; average number of pages 18; 18mo,	120,000

The whole number of copies, 426,300  
The New Testament in Maharratta, printed in different portions is included in the above estimate. The printing in the Choctaw language consists chiefly of elementary school books, scripture extracts, and religious biography; the number of copies not reported. The printing in Cherokee will commence soon after the erection of the native press in the Cherokee country, which will be early in the present year.

\* It should be stated, that in writing the Hawaiian language, material assistance was rendered by Mr. Ellis, English missionary.

From the Missionary Herald.  
SYRIA.

Intelligence from Syria has been received as late as August 20th, in a letter from Mr. Goodell to the Assistant Secretary. Isaac Shidiah was still in prison at Connaebreen, but firm in his adherence to the protestant faith. The second year of his imprisonment commenced in the March previous.—Asaad Jacob, the youth whose misconduct is mentioned in the last volume, had awakened hopes in Mr. Goodell that he would re-ent.

Near the close of July, Mr. Bird and his family went to Eldehen, near the residence of the Maronite patriarch, to enjoy the mountain air, taking with him, by way of precaution, an order from the emier Besheer, requiring all people to treat him with kindness and attention. This protection was not found adequate, for immediately on its becoming known that he was in the vicinity of Connaebreen, the family, which entertained him, was excommunicated by the patriarch, and the Maronites rose tumultuously, assaulted the house, beat and threatened the family, and obliged Mr. Bird to flee to Tripoli, the residence of

the shekh Naami Latouf. Mr. B. was preparing an account of these proceedings, which afford decisive proof, if more proof were needed, of the apprehensions entertained on Mount Lebanon with respect to the influence of the mission in Syria, small as is the number of laborers, and restricted as have been their means of intercourse hitherto for want of an Arabic press.

Mr. Goodell was on the point of going, with the family of the English consul, to spend a few weeks on the mountain, at the time of this violence done to Mr. Bird. The emier Besheer requested, however, that he might not go.

#### SMYRNA.

Proceedings of Messrs. Brewer and Gridley.

The latest published communications from Messrs. Brewer and Gridley may be found in the past volume. Mr. Gridley was then at Smyrna, and Mr. Brewer had gone to Constantinople.—The statements of the former respecting education among the Greeks, and of the latter with regard to the spirit of inquiry among the Jews at Constantinople, will be recollected by the reader.

An abstract of the communications of these missionaries, received since September, will be given in a subsequent number.

In June, Mr. Gridley commenced a journey to Caisaria, a place northward of Tarsus, with a view to spend the summer in Cappadocia. His leading objects were, to acquire the Turkish language, which is spoken by perhaps half the Greek population of Turkey, and to ascertain, as far as possible, the state of education among the Greeks, and the nature of the school-books which were needed, and could be most readily introduced. His journey to Cappadocia occupied twenty-one days, and he proposed to remain until the autumn, and thought it possible he might return by way of Sebar, Tokat, Angora, and Constantinople. At Tokat he hoped to discover the grave of Martyr.—Mr. Gridley probably received a letter from Mr. Brewer, advising his immediate return to Smyrna, in time to reach that place before the news was received in Asia Minor of the destruction of the Turkish and Egyptian fleets at Navarino, on the 20th of October, by the English, French, and Russian squadrons; otherwise his situation may have been rendered extremely critical.

Mr. Brewer remained at Constantinople, or the vicinity, until September, when the political relations of Turkey with the principal European powers became such, as to induce him to write as above stated to Mr. Gridley, and to proceed himself to Syria, a Grecian island, where he would remain in a place of safety. His principal occupation has been the acquisition of languages.

**Destruction of the Turkish and Egyptian fleets at Navarino.**

This event, which is alluded to above, is here noticed, because it must open Greece to the influence of the Gospel, hasten the decline and fall of the bloody crescent of Mohammed, and ultimately exert no small influence on all the missionary operations in the east.

What will be the influence of this decisive measure on the Ottoman government will soon be known, and therefore need not be conjectured. In any event, the freedom of Greece seems to be virtually secured; for it is not to be supposed that the powers, which have thus interfered, will suffer the Greeks to be again the subjects of Mahomedan oppression, rendered more cruel by the circumstance of their interference. But should the Porte, under the impulse of passion, proceed to extremities, which is possible, then the tide of conquest, after the lapse of many centuries, may be rolled back towards the original dominions of the Mussulman. The Greek empire may rise again from the dust, and take possession of her own capital. Asia Minor may be opened to the researches of the scholar, and to the labors of the missionary. Armenia may become easy of access, and Syria may border upon a Christian country, if not soon embraced within its limits; and the pope may find less co-operation in the Greek church, than he now does among the Moslems. Nor is it improbable, that God designs to employ the sword in preparing the way for the Gospel in those countries, from whence the Gospel was by the sword driven into banishment.

**Mission at the Sandwich Islands.**—The January number of the North American Review contains an article of more than fifty pages on the missions at these Islands. The allegations of the London Quarterly Review and of a "Voyage" under the auspices of Lord Byron, are candidly examined and most pleasantly and ably refuted. The spirit of the whole article is such as we are happy to see in that work. When missions have become so interesting as to be interwoven in the literature of the country, opposition cannot long be made against them, successfully. Our readers will be gratified with the feelings exhibited in the following extract.—Conn. Obs.

"It is worthy of notice, that when missionary attempts are just beginning, the general opinion of philosophical writers seems to be, that nothing can be done; that the superstitions of the heathen are so inveterate, and their minds so besotted and obtuse, and the customs of fifty generations so irremediable, that it would be vain to attempt a reformation. The constitution of children must be like the fathers, through all the future ages of the world. But when, after years of patient toil, and many discouragements, a moral revolution has been effected; after the debased idolater, and the cruel savage, have been raised to the dignity and comfort of civilized life, and brought under the pure and holy influence of religious truth, it is then found out, that this mighty transformation is one of the easiest things that was ever conceived of. The change itself is ascribed to some trifling cause; and the missionaries, far enough from receiving any credit for what they have done, are unmercifully chastised for not having done more, in less time, and in a more easy, rational, and agreeable manner. It were to be wished, that cold, unfeeling critics, who sneer at the labors of missionaries without knowing any thing about them, would set the world an example of what they, in the plenitude of their wisdom, could accomplish. This they have not yet condescended to do; but there are multitudes of men, on whom they could make the experiment; and every philanthropist will rejoice to see light beaming forth from any quarter, however unexpected."

**Foreign Missionary Society of New-York and Brooklyn.**—The first annual meeting of this Society was held December 25th. The exercises were introduced with prayer, by the Rev. Cyrus Mason. It appeared from the Treasurer's Report, that the receipts of the year had amounted to \$7,914 20; all of which had been received through the 15 Associations auxiliary to the Society. The Report of the Executive Committee was read by the Secretary, John R. Hurd, Esq.

After remarking upon the special design of foreign missionary efforts, it alluded to the success of those efforts as exemplified in the history of the Cherokees and the Sandwich Islanders, and concluded by replying to some objections which are occasionally made against the objects of the Institution. The meeting was then addressed by Theodore Frelinghuysen, Esq. of New-Jersey. Rev. Jonas King, late Missionary to Palestine, Rev. Mr. Kirk, Agent of the American Board of Foreign Missions, and William Maxwell, Esq., Editor of the Journal of Commerce.—The audience was large, and manifested a deep interest in the services of the evening.—N.Y. Obs.

#### BOSTON RECORDER.

FRIDAY, JANUARY 11, 1828.

#### RETROSPECT.—TEMPERANCE.

In our "Review of the Year" 1827, published last week, we overlooked the cause of Temperance. That year will long be remembered in this country, as a time when the monster Intemperance received a great and lasting check in his destructive march. The subject has been more frequently urged on public attention in various ways, and almost everywhere is received with candor and solemn thought. In numerous instances have merchants voluntarily put aside their small measures, and many have wholly discarded spirits from their stores, unless they keep them among drugs and medicines. Not a few intemperate persons have been reclaimed by medicine; but the grand means adopted for arresting the evil is Prevention, and that by a voluntary disuse of liquors on the part of the Temperate. Resolutions and social engagements to this effect have been abundant; and it is fast becoming unfashionable and unbecoming, in this part of the country, to offer spirits as a mark of hospitality or friendship. The Society for the Promotion of Temperance has great encouragement to proceed in its labors. We know the work is only begun, and that the horrid vice still spreads over the land in the track thereof, and the breadth thereof. But we have evidence that the time to work with effect has come; and all the friends of their country and of human souls should be thankful and take courage, but not relax their efforts. When we learn in many directions the good effects of our own humble efforts in this cause, we do not regret having given it so much space on our pages. Many periodical publications give it more than usual attention; none so much as the Christian Mirror at Portland, except the Philanthropist in this city which is specially devoted to the cause. Another weekly paper having the same object, has just been commenced at Southbridge, Mass. called the "Reformer and Moralizer." Another is proposed in Maine.

#### THEATRE.

It has been a subject of satisfactory remark by individuals who were present at the benefit of Mrs. Knight and Mr. Horn on Friday evening at the Federal-Street Theatre, that, during the whole of the performances of the evening, not a word or action which could be regarded as openly or even constructively indicative was to be detected. Whether this was accidental or the result of a determination to pay a deference to public sentiment in this respect, we know not, but we record the fact with great pleasure, and the more readily, as we have had occasion to speak before with severity of some instances of violation of propriety on those boards, which have, however, we are told, been on the whole, much less often noticed there, than at the rival establishment.—[Mass. Journal.]

The Massachusetts Journal is a friend and advocate of theatres. We have therefore candid admission from their own side of the house, that the performances usually contain something "indecent." For when the writer can point to one evening when nothing of the kind appeared, he records the fact with great pleasure; he is surprised, and almost believes that it must have been accidental. If we had said delicacy was such a stranger on the stage, we should have been accounted slanderers. We do hope, however, that "public sentiment in this respect" is beginning to make itself heard, even within the walls of a theatre. As to the comparative claims to delicacy and purity in "the rival establishment," we know very little. We do know that when Tremont Theatre was contemplated, it was pretended it would be a reformed house; and that its actors and scenes would be adapted to the taste of the delicate, the refined and the virtuous. We do know, that when its speedy deterioration was predicted, the prediction was regarded as false. We know, too, that the prediction has hastened to its fulfillment; and that the pretence of a reformed theatre, in regard to that establishment, has in four or five months become perfectly ridiculous.

#### DRIVERS OF STAGES.

A meeting of the Drivers, belonging to the Boston and Union Line Stage Companies, was held at Ware Village, Mass. Dec. 11th, where several resolutions were passed relative to the principles and habits which their employment requires. The 4th resolution is this: "That while refinement, improvement and correctness of deportment in all classes of society are daily making progress, they are in no class more essential than in ours; who are intrusted with the property, and what is still more valuable, the lives of others, which may be jeopardized by our mismanagement." The 5th declares that "intemperance, profanity and dishonesty shall not be countenanced among them;" and the 6th, that "temperance, sobriety, honesty and industry shall be their motto."—We hope so good an example may be followed either in like manner or more silently, by the whole of that large and increasing and important class of community.

#### YARMOUTH, N. S.

A gentleman at Yarmouth, N. S. writes thus to one of the editors of the Recorder.  
Yarmouth contains a population of near 5,000 souls, we have one Bible Society, one Wesleyan Missionary Society, a Society for promoting Christian knowledge. There are four ministers, who are pastors of churches; one Congregational, one Church of England, one Methodist, and one Baptist. The adjoining township of Argyle has no minister. Notwithstanding the great want of information among the people, and the awful abundance of iniquity, I think religion is upon the increase, and prospects are much brighter than they have been. We are about forming a Society for the promotion of Temperance. Five Sabbath Schools have been formed on Cape Sable Island and in the township of Barrington which is adjoining; since their formation, five teachers, and twenty-five others have become hopefully pious, six of whom have joined the church, and the good work is still progressing; it commenced in the Sabbath School. In Yarmouth we have not yet witnessed such blessed effects resulting from the formation of Sabbath Schools among us, but we hope they have been productive of some good, we are not discouraged.

#### REVIVAL IN BRIGHTON, N. Y.

The Rochester Observer contains an account of a revival in Brighton, which we abridge.

The first settlement of the town commenced nearly 39 years ago. The inhabitants were mostly emigrants from Stockbridge and Lenox, Ms. Sept. 18, 1817, a congregational church of 25 members was organized, gathered under the labors of Rev. Solomon Allen. He continued the pastoral care nearly 3 years, and died in the city of New-York in 1821. Under his ministry the church increased to 69, mostly by letters.—Rev. J. Winchester was his successor during two years, and 2 persons were added to the church. To him succeeded Rev. C. Thorp, who was installed in May 1825, and died in August last.—In this time 22 were added, only one by profession. Previous to the revival, the whole number which had ever belonged to the church was 92, which had become reduced to 45.

The unhappy divisions which had been for 3 years increasing and distracting the minds of this people, early last spring presented an alarming aspect. One man in tones of deep emotion, said to the writer, "we who have hitherto been so highly celebrated as a church and people for harmony are now undone." The reduced church and society were to human view on the verge of universal dissolution. But "non's extremity is often God's opportunity."

About the middle of June last, at a conference meeting on Sabbath evening, a number of the church, in view of the deplorable condition which they and the impendent around them were in, arose and gave mutual pledges to devote at least one half hour daily in consecrated prayer for a revival of religion. At the same meeting some of the impendent were convicted, and from that evening may be dated the first visible tokens of a revival. In a few weeks after it spread into different parts of the town. Though it has not, as in many other places, been overwhelming in its character, but more like the gentle distillings of the dew, or the rain upon the mown grass. Yet its effects, as far as can be judged, have been truly happy. Between 70 and 80 may in the judgment of charity, be numbered as hopeful subjects.

The writer adds; "A distracted church has been rescued from the jaws of ruin. O never, never can we forget the time, when that hostile cloud of dissension which had been for years rising and gathering, was dispersed, never forget that memorable evening when that hallowed fire descended from the throne of heaven, and melted the hearts of the church into one heart. We can compare our signal deliverance to nothing but that of the Israelites, with the mountains on the right and the left, the Egyptians close behind, and the Red Sea before them."

#### EAST TENNESSEE IN ACTION, BUT WANTING HELP.

At Maryville, in the county of Blount, the seat of the Southern and Western Theological Seminary, several Benevolent Societies have lately been formed. One is a Bible Society, which resolves to put the Bible into every destitute family in the county as soon as practicable. Another is a Tract Society, auxiliary to the American, which resolves to circulate Religious Tracts as widely as possible in the same county. A third has organized two Sabbath Schools, one for people of color, and one for white children, both of which are well attended, and bid fair to be very useful. The Theological and Literary Institution numbers upwards of 50 students, a large majority of whom are pious young men preparing for the ministry. The writer of the notice in the Philadelphia says: "The cause of virtue and truth I suppose is, upon the whole, gaining ground in this section, but the laborers are far from being adequate to the great work that is before them. We do believe that if our northern friends knew the destitute state of many parts of this country, and the exertions that this infant Institution is making to supply them with the bread of life, and the difficulties that it is struggling under, they would pour some of their surplus funds into its treasury to support a professor."

#### NORFOLK COUNTY BIBLE SOCIETY.

A large number of Gentlemen from most of the towns in the county of Norfolk, assembled at the Court-House in Dedham, on Wednesday, the 24th of January, agreeably to a circular letter from a Committee of the Trustees of the Massachusetts Bible Society, with a view to form a Norfolk County Bible Society. The Rev. Dr. Porter, of Roxbury, was called to the Chair, and opened the meeting with prayer. The Rev. Dr. Codman, of Dorchester, was appointed Secretary.

After the object of the meeting had been stated from the Chair, it was unanimously

Resolved, That a Bible Society be now formed in the county of Norfolk. A Constitution was then, after suitable deliberation, unanimously adopted. The following persons were elected to fill the offices of the Society for the present year:

Hon. Edward H. Robbins, President.  
Rev. Eliphalet Porter, D. D.; Rev. John Codman, D. D.; Hon. Jarvis Ware, Vice-Presidents.  
Rev. Ebenezer Burgess, Secretary.  
Rev. Alvan Lamson, Treasurer.  
Rev. Elisha Fisk, Joseph Harrington, Esq., Rev. Abel Fisher, William Ropes, Esq., Rev. Samuel Gile, Daniel Adams, Esq., and Ebenezer Alden, M. D. Trustees.

Rev. Ebenezer Burgess, Rev. John White, and Rev. Wm. Cogswell, Executive Committee.  
Capt. George Dixon, Depository.

The following resolutions were adopted.  
1st. Resolved, That it be recommended to all the Congregations in this county to take up contributions to aid the funds of this Society before the first day of May next.

2d. Resolved, That the Executive Committee be instructed to ascertain as soon, and as correctly as possible, how many families in this county are destitute of the Bible.

3d. Resolved, That this Society will not remit their exertions, until every family in this county are supplied with a copy of the Sacred Scriptures.

This Society is auxiliary to the Massachusetts Bible Society, and its annual meetings are to be held on the Wednesday, next succeeding the first day of January.

**A New-Year's Visit.**—A minister remarked last Sabbath, that much as there might be pleasing in the idea of mutual congratulations, throughout the city on New-Years' day, he verily believed that the practice operated as a powerful hindrance to those profitable reflections which the occasion was fitted to excite. Yet as it was the custom of our citizens to visit their friends, and especially their ministers on that day, he most cordially invited all who heard him to assemble at his house the afternoon, for the purpose of social prayer and praise. At the hour appointed his rooms were crowded, and it was found an interesting and delightful season.  
N. Y. Observer.

It is well known that the churches in Park-street, Concord, and other convenient places, have been kept. The est both of that large has some the opening it more place last, it was street church while that each of who prob had been modated bly attend cises of a This m promotion found this and they ferret how the pho submit ally, and before though he the Miss fully f them. other ext rotation, On exte fore in Pa There evening, On acco the Pala The gentl sionary of the past Street, S Total, \$1 A socie Parent P note the to procure charged as the Metho employed forming sily commu seas in pri WESLEY The Rev Academy the wau and relig nary coun tofore sto assurances hopes of suc to solici d. S. individua his appeal Rev. M Bromfield taking up a funds of his EV The Rev ry subscri for the "A Union," and er, in endea there not the nomination Columbian lows: "The attention, circumstances, are an indolent less







